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homes to check the correctness of the entries. This system would seem unlikely to foster harmony in the classroom or the home, and one would hesitate to recommend it generally; and, except possibly in Java, the entries in the forms, whether made at home or in school, might be inaccurate and incomplete. But, even so, the Dutch recognize that it is useless to teach hygiene in school without raising the standard of hygiene among the parents.[1] In Burma, and probably elsewhere, men who have qualified as sanitary inspectors make a large part of their income by conniving at breaches of the health rules. Children may learn to pass examinations from text-books, but they learn to live from example and experience, and where the text-book teaches one thing and the environment another, it is the latter that prevails.

Again, the modern school is expected to inculcate thrift. In this matter also, in Malaya as elsewhere, teachers exhort the children to be thrifty while themselves notoriously in debt. Another agency for teaching thrift is the co-operative credit movement, but co-operative subordinates are no more solvent than subordinates in other services. The whole economic system of tropical dependencies favours and, one may even say, is based on, indebtedness among the cultivators and labourers; it is through advances to cultivators that exporters get cheap produce, and through advances to coolies that employers get cheap labour. One cannot cure this by teaching thrift in schools. Parents incur debt to provide a western education for their children, and men who have been taught thrift in school from the infant standard to the university do not learn to shun the moneylender. If the schools cannot teach cultivators to make more money, which they do want, they are unlikely to be more successful in teaching them western ideas of welfare which they do not want, and in great measure are precluded by the environment from adopting. Without fundamental changes in the economic environment, and in the climate of popular opinion, the idea that western ideas of material welfare can be taught in school is an illusion.

Very similar conditions apply to education as an instrument of moral welfare. Curzon deplored the lax discipline and low moral standards in the schools, and thought to provide a remedy by introducing moral primers and text-books of personal ethics, and by enforcing stricter supervision and control. We have noticed the sequel in Burma. When the new policy was first adopted, the moral standards

[1] Hydrick, pp. 13, 81.

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of the western schools in Burma were considered satisfactory; but religious training, ethical instruction and closer supervision were of no avail to check the decline of school discipline and morals until, within a quarter of a century, they had deteriorated to much the same level as in India. In India itself a tacit admission of the failure of the new policy to attain its end is apparent in the latest report on educational progress, which contains no reference to religion or religious education, and only 'one depressing and colourless paragraph is devoted to moral instruction'.[1] In Africa again, when the need for a constructive educational policy was realized, 'the greatest importance was to be attached to religious teaching and moral instruction'. It seems, however, that the adoption of this formula was partly due to the need for conciliating missionary bodies that provided nine-tenths of the instruction, and in practice moral training fights a losing battle against efficiency. Many of the missionary schools are regarded as unsatisfactory in respect of secular instruction, and Governments, hard-pressed for funds, demand efficiency, with visible and measurable results. Thus 'it may well be felt that the time has come when the state should show greater discrimination in the support it gives to the smaller mission school'. The larger mission schools also feel the strain of reconciling religion and efficiency. As standards of instruction rise with the demand for higher and more valuable certificates, the maintenance of schools becomes more costly, and the missions feel the pinch already, while their prospects of financial expansion are remote.[2] Educational policy pays homage to morals and religion, but economic forces govern practice and oust morals and religion from the schools. As the people want cheap qualifications quickly the Government has their support in cultivating efficiency. 'It is the desire for school-teaching rather than any doubts about his own faith which is often the chief inducement for the native to bring his children to the missionary', and native opinion is beginning to show itself impatient of missionary control.[3] The missionaries themselves recognize the utility of secular instruction and, although there are some 'with whom the impulse to effect conversions has seemed to outweigh all other considerations, it would be far from true to say that this spirit has been characteristic of missionary endeavour as a whole'; many 'would wish to combine a more effective

[1] *Overseas Education*, 1940–1, Oct. p. 75.
[2] *African Survey*, pp. 1229, 1235, 1237, 1242, 1284.
[3] *Ib.* pp. 1216, 1235, 1242.